

Hard Times. No 3.

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Another source of depression is the diversion of labour from legitimate channels, and the destruction of the bounties of Providence, liberally furnished to meet the necessary demands of man.

The Brewers association claim that they give employment to 500,000 men.

It is a common maxim in political economy, that "Every person who produces nothing beneficial to society, is no better than a pauper." Lord Brougham's maxim to his children was "never consume in one day more than you produce." And this principle must control national as well as individual economy.

Now, it will at once be conceded that these 500,000 men, employed by the brewers of this nation, are not producing anything conducive to individual happiness, or national prosperity; hence "are no better than paupers," as far as their utility in this nation is concerned. If so, estimating the productive power of each of these men at 50ct per day, there is \$250,000 a day, diverted from the productive power of this nation by the loss of the productive energy of these men, \$1,500,000 a week of six working days. Four times this each month *i. e.* \$6,000,000 or twelve times this each year, or \$72,000,000 a year, taken from the productive resources of this nation by the diversion of the labour of these 500,000 men, from the revenue producing channels of the country. But even this is not all. If these 500,000 men are non producers; they have to be supported by a revenue derived from individual industry: allow 50ct a day for their support and you have a cost of \$250,000 per day, seven times this each week \$1,750,000 a week. Four times this each month, \$7,000,000. Twelve times this or \$84,000,000 a year, consumed by these 500,000 non-producers, employed by the brewers of these United States, and be it remembered that these \$84,000,000 are extorted from the industrial resources of this country. Nor is this all, at least one half of these 500,000 men have families and these families are non producers; made so, by the employment of these men: now, if in those families there but two members, beside the father, and the cost of supporting these two, is the same as supporting the others; there is \$84,000,000 more per annum. Or \$168,000,000 a year, again, extracted, extorted, robbed, stolen, from the hard earnings of the sober industrious classes of this nation, to support this Christless horde of paupers, to carry on this nefarious traffic. Hence, in these two items alone, we have lost to the Nation \$72,000,000 a year, and a cost of \$168,000,000 making a sum total \$240,000,000 annually. While the "Distillers association" are producing, in these United States like results, making a sum total of \$480,000,000 lost to the nation and stolen from individual industry to foster this carbuncle, and feed these leeches, while they draw the life's blood from our national vitality and induce want and destitution throughout all the land.

But again, to manufacture this liquid fire, this poison, for soul and body, this elixir of damnation, which closes the gate of heaven and opens wide the gates of hell, 40,000,000 bushels of our Father's good grain has been destroyed. Think of this, O ye Christians of these United States. Half a million of men employed annually, to destroy 40,000,000 bushels of grain, given by a Father's bounteous hand, husbanded by your care and industry, not to take and throw it away, this were bad enough, but to rot it, turn it into poison, to to rouse the passions, fire the blood, craze the brain, damn the soul of your husband, brother, son, wife, child, prostitute your daughter, rob you of your health, peace of body and mind, and blast all your hopes of heaven. *To scant your larder,* clothe your children in tatters and rags, have them uneducated to lounge, beg, steal, and be guilty of every dishonorable act, fill our alms-houses, jails, and penitentiaries, build our gallows, and furnish victims for the hangman's noose. O ye Christian mothers of this fair land, take your bright babe that you love so well, look away down into its deep confiding eyes, kiss its ruby lips, then turn and look at the tottering gait, the palsied limbs, the blistered lips, the bleared blood-shot eye, the disheveled hair—hear the low, profane jargon, the

obscene song of the drunkard: and then remember he was once as innocent pure, sweet, holy, as your own dear babe and the same fiend which cursed his life, may twine around the tendrils of your own dear child, and reduce him to the same loathsome thing, and then go and pray as you never prayed before, for God to keep you to do your whole duty to yourself, your child, your neighborhood, your church, and your nation. If the church, the professed Christian church, in this land would only rise in its might and do its whole duty, these hundreds of thousands of non producers would soon be changed into respectable productive citizens, these millions of bushels of grain now destroyed would feed thousands of hungry wives and children. Those millions of dollars would be saved to the nation and your individual industries. Churches could be built—schools, colleges and ministers sustained, souls saved, and our world so far, be made a paradise restored to God.

The Fading Leaf.

BY MRS. BELLE WILT.

Nature is one of the best preachers we have. Many are the lessons taught by her; and with what eloquence are her sermons delivered. But it is with us in this as it often is, when the ambassador of the cross is proclaiming the message of salvation and warning the children of men to prepare for the future.

While the word of eternal truth is being unfolded by the man of God, how often do men sleep or slumber? It is no unusual sight to see heads nodding in our congregations. In fact it seems that some repair to the house of God to take a nap. Such persons receive no benefit, their precious moments are wasted, opportunities go unimproved while eternal realities are clustering around them. Everything in this world is transitory. Generations of men have appeared on the stage of action,—but where are they?—they have passed away like the foliage of summer. In the leaf we have first the bud, then its unfoldings and maturing, then it soon fades and falls withered to the ground. Its day is past, forever past! So it is with man; he comes into existence and like the leaf has his day and time, and then too passes away. The leaf fulfills its mission before it fades and falls. With man it is not always so. How many millions of human beings have lived and died, and is the world any better or wiser of their lives? The leaf is beautiful in its first appearance, it is beautiful when matured; but its brightest hues adorn it when it is about to fall and pass away. Such should be our lives, beautiful and useful. Our days devoted to the service of God. Then the world would be better and wiser of our having been in it. Then our departure too, would be as that of the leaf, brightest and most beautiful when we come to lay our bodies down to moulder back to their mother-earth, and the spirit to be borne on angels' wings to the mansions of rest, where the wicked do no trouble and the weary ones are at rest.

The words of our Saviour are "watch," "be ye also ready." Friendly reader let us take the admonition, do our duty, perform the work allotted to us, having our peace made with God, then when death will call us away we will realize in full the benediction of our Saviour when he says, "blessed is that servant whom his Lord when he cometh shall find so doing."

Our days are short.

"A few more storms shall beat
On this wild rocky shore;
And we shall be where tempests cease,
And surges swell no more.
A few more struggles here,
A few more partings o'er,
A few more toils a few more tears,
And we shall weep no more.

If we trust in Christ, live close to him and his word, we shall at the close of our lives receive our coronation, and who would not desire to wear a dazzling, and a never fading crown, and bear a palm of victory forever more.

Terra Alta, W. Va.

The anatomy of former mercies puts an argument in the mouth of prayer, a glass to the eye of faith, and a harp in the hands of thankfulness. —Lee.

Other Things Added.

"With whatever consequences, at whatever cost, the Christian is called upon to set his affections on the things above. This is what Christ's decisive language in the Sermon on the Mount is intended to convey to our minds. He means that we should say, without reserve, 'Perish whatever stands in the way of our devotion to interests, to duty, love, self-sacrifice, to the will of God and the true welfare of our brethren. Let earthly industry, earthly accumulation take its chance after these. The claim of heaven is absolute; the claim of earth is relative and subordinate.' What sort of doctrine is this? Is it extreme, visionary, impracticable? Whatever it may seem to you, do not allow yourselves to doubt that it is the teaching of our Lord, and Master, and that he addresses it in its stringency to every one of us. It is no matter that we have our wants, our businesses, our tastes, our fears, our burdens. None of these things must interfere with the imperious claims of the spiritual divine order upon the human soul. It is the very idea of a Christian that he acknowledges this order, and consents to be taken into it. This is the really important part of Christ's teaching, because it has to deal with the rooted tendencies in our flesh, which are so hard to get under; because we all have such strenuous desires to be rich, to be pleased, to be comfortable, to be safe, to be in a good position. But we need not leave out of our consideration those other words of Christ, 'If ye seek first the kingdom of God and his righteousness all these other things shall be added unto you.' 'Your heavenly Father knoweth that ye have need of these things.' I said that we must let earthly industry take its chance after the things above. But we may safely do so. The industry which produces and earns is in no danger of being destroyed by the predominance of heavenly interests, rightly understood. A second place is quite good enough for the prudence, the providence, that puts by earthly treasure, that stores up the grain in barns and invests capital in industrial enterprises. But it holds that place securely when the spiritual divine order has the first place. I know that men may be tempted into idleness by the notion that they are caring for spiritual interests. Some of the Christians who had been taught by St. Paul were not proof against this temptation. He was obliged to warn those who were idly waiting for the appearing of the kingdom, that steady industry was an ordinance of God, that if a man wanted to eat he must work, that to neglect to provide for a man's household was to be worse than an infidel. In all ages there have been Christians who have failed to see the sacredness and heavenly authority of the laws which form families, societies, and nations, and have fancied that God was to be served by a renunciation of social and domestic ties. But Christ's teaching is not to be credited with errors like these. The impulses of duty and love which he would foster are the best correctives of the idle and careless instincts. You cannot suppose that a spiritual temper would make a man lazy and self-indulgent, or thoughtless as to the welfare of his parents or his children. No, whatever paradox there may be in the statement, the voice which insists with authority, 'Lay not up treasures on earth, but treasures in heaven' is that which best promotes industrious and provident habits in a community. Those who care for the real well-being of any community are obliged to contend earnestly against improvidence, and to do their best to encourage people to lay by. But they see plainly enough that what they are thus led to contend against are the fleshy instincts, and by no means the heavenly aims of God's children. A man is improvident because he likes taking his ease better than working, the indulgence of his appetite better than self-denial. The most effectual way of checking improvidence is to awaken the sense of duty, the care for higher things, the feelings and habits of one who thinks of human beings as the redeemed of Christ and God's children. Providence, I say again, may take its chance, can be trusted to take care of itself, in a society of which the members are bent on realizing the kingdom of God and his righteousness."—REV. J. LLEWELYN DAVIES.